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ABSTRACT

A transcript of a two-member panel discussion on changing values and higher education is presented. The transcript includes two speeches and members' responses to the questions of the moderator and audience. The first paper, presented by Robert Beagle (Assistant to the President, Edinboro State College, Pennsylvania) stresses that the key to understanding a person's behavior is to understand his value system. Efforts should be directed toward discovering value priorities which people have in common and creating behavior change by pointing out these commonalities. Professor Harry Wagschal (Dawson College: Montreal, Quebec) suggests a redefinition of the liberal arts tradition and a new pedagogy based on values reconstruction. Educational objectives should include future studies, cultural literacy and criticism, interdisciplinary approaches, communication, and the recognition of human interdependence. Another dimension of the curriculum would involve student journals. This technique allows students to become aware of their own values and how these values are reflected through their behavior. Questions and answers focus on the way in which advertisers and political and religious leaders affect value systems, how values of college students are changing, and the professor's role in bringing about value changes. (Author/KC)

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CHANGING VALUES & HIGHER EDUCATION

Panel at 1st Global Conference
On The Future

Toronto, Canada
June 26, 1980

Moderator Foster Diebold
President Ediboro State College
Pennsylvania

Robert Beagle - Assistant to
the President - Ediboro College
Pennsylvania

Harry Wagschal - Professor of
Sociology & Humanities
Dawson College
Montreal, Quebec.

I suppose its about that time. Let me first thank each of you for attending this session 'Changing Human Values & Higher Education' of this 'The First Global Conference on the Future' here in Toronto.
I will serve as moderator of this discussion and by way of introduction indicate that my name is Foster Diebold. I am just completing my first year as president of Edinborough State College which is in Pennsylvania, and prior to that, I served as President of the state wide system of higher education began some years ago at Cain College of New Jersey when I first became associated with Harold Didsbury, who has I think served this conference well as a member of the program committee of the World Future Society, and in rather typical fashion managed to get into the local press with the'quote of today' from yesterday's session which I will not repeat.

Of more importance of course than of information about me, is information about the individual members about the panel. The first panelist I will introduce is Robert Beagle in the centre. Bob is a professor of political science in communication with special interests in argument and persuasion. He has served in this capacity in both Penn State University and Edinboro State College and at present is my assistant at Edinboro State College. He is the author of several publications in the areas of argumentation and persuasion and is past associate editor of the journal entitled the 'Forensic'. He believes that the key to affecting human behaviour is through the re-ordering of the hierarchy of values. He believes that communication which focuses on altering behaviour through attitude is both ineffective and irrelevant and that value assumptions must first be isolated and examined before we can deal with and understand behaviour.

The second panelist first to my right, Harry Wagschal is a professor of sociology and humanities at Dawson College in Montreal and serves as co-ordinator of the future studies program. He is the former Director of the Centre for Documentation and Innovation in Education at Dawson College. He has published and lectured extensively on alternative value systems, new consciousness thinking, and cultural and social change. In 1979 he published a volume entitled 'New Society, New Education' and is the author of 'Value Education Toward A Theory & Practice of Cultural Transformation.' He believes that the classroom is the place for the altering of student values through self perception and self evaluation. He believes that we must be made aware of the values to which we are committed and how these values relate to self image. He is very much concerned about the consistencies and inconsistencies which exist between values and behaviour.

The third panelist Miguel Grindberg comes to us from Argentina. He is a writer, journalist, a poet, a music critic, an editor of a counter cultural journal entitled 'Mutantia'. He is the director of a small educational centre concentrating on future's research and ecological problems. He believes that materialistic issues dominate and impede our appropriate evolution towards an alternative global society. He calls for the creation of a new united nations of the human kind, and believes that international conferences are good for nothing if a context for action is not created.*

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* Unfortunately, because of difficulties in control in transcribing from the taped session, we could not include Mr. Grindberg's contribution.

The format for today's discussion on changing human values will be as follows:

I have asked each of the panelists to deliver a statement of approxiamately ten to fifteen minutes in length. At the conclusion of the three individual presentations, I will pose one question to each of the panelists and after those three questions have been responded to, the panel will entertain questions from the audience.

BOB BEAGLE

It seems to me that if we are going to have an international conference about which so many discussions seem to revolve around the subject of values, it might be useful to have some practical understanding of just what values do mean. It also seems to me if we are going to take a statement by Miguel Grindberg[1] that conferences ought to become contexts for action and if we are going to spend much of our conference time examining values, then perphaps we ought to spend a little bit of time examining what relationships might exist between values, human behaviour and actions.

Then, if we are going to do that, it seems to me we ought to give a little attention to at least one or two ways that human values and ultimately human action can be effective. From my standpoint of view that would be through the process of communication, so I would like to do all of those things for the next ten or fifteen minutes and hopefully by doing that, I would not only stimulate your thinking but lay the groundwork for some of the observations that my panel colleagues will make.

Traditionally, students of human behaviour have assumed that a person's attitude and a cluster of attitudes are at the root of his behaviour; and as a corollary to this, communication theorists have assumed that human behaviour can be best influenced by messages which are aimed at a person's or group's attitudes. Now in my opinion, this has been a misdirected focus of attention and because of this misdirection, we not only have misunderstood human behaviour over the decades and the years and the centuries, but I think misunderstanding this relationship has led to a good deal of

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1 Editor of Radical Argentinan Journal 'El Mutante'

misunderstanding between us as individuals; between individuals and their society and between societies in general.

Fortunately, during the decade of the 1970's, social psychology, sociology and communication research increasingly focused upon the role which values play in shaping and altering human behavicur. In my opinion, the leading researcher and thinker in this area was a gentleman and scholar by the name of Professor Milton Rokeach who made the following observation.

> "Values occupy a more central position than do attitudes within one's personality make-up and they are therefore determinates of attitude as well as behaviour. A value is a more dynamic concept than is an attitude and thus it has a more immediate link to motivation."

Because of the seminal work of Rokeach and the contribution of others, we are now coming to realize that the key to understanding a person's behaviour is to understand his value system and the key to effecting or altering his behaviour is through a sustained communication effort which deals with those values.

Now, not only do I place myself among those who share this newer perspective but I believe that starting right now with the 1980's, it will be the future decades when it will be time in man's history when we realize much more completely than we do now the relationships which exist between a person's values and his behaviours and when we more fully understand than we do now how we might <u>alter</u> that behaviour through working with those values. One of the things that we all ought to keep in mind when we discuss values and how they effect behaviour is the fact that all of us hold the same basic values. This is critical. When we talk about the fact that you and I have disagreements because you and I have different values that is wrong; that is a

mis-statement.

I think that very clearly now research shows that where we disagree is in the way we arrange or the priority that we give to the values which we all hold. What I am saying very simply, is that we all have basically the same values. As a matter of fact, there is a lot of evidence which indicates that value-systems are cross-cultural and again the difference between cultures in terms of values is one of emphasis or priority of individual values. So where we disagree then as human beings is over the priorities we assign to our values. For example: Those of us from the United States are certainly well aware that the current attempt to reinstate a draft or selective service registration is beginning to cause a good deal of protest among our young people again. Now if we consider that a young person, particularly a college student may be opposed to selective service registration, it may not be because he is a coward or because he is non-patriotic - he may not even oppose war. Those might be motives, I don't know; but I think we ought to consider one major reason why young people will oppose draft registration is because they see it as another example of a federal action that intrudes upon their individual lives. If they happen to be a typical young person who places a high priority on the values of 'independence' and the values of 'freedom' and 'individualism', then they are going to oppose draft registration because they see it as representing something which conflicts with, if not opposes, a high priority set of their own values. As a matter of fact, a young person may oppose selective service registration because he places a higher priority on 'freedom', 'individualism' and 'independence' than he does on the other values of 'national security', 'obedience' and since selective service registration

represents 'obedience' and 'national security' and those are lower values in his hierarchy then he is going to be opposed to draft.

e.g. Now it is important to note here that the attitudes we hold are always associated with several or many values. So therefore, we find that people who begin to form negative attitudes against protesters may have several other values of their own that may come into prominent play. A person who places a high priority on the value of 'obedience' is not going to look too kindly upon a young person protesting a federal law. A person who places high priorities on 'respect', another common value is obviously going to be aghast at student protest, and quite frankly, we found that in our studies of the sixties and seventies, that those Americans who placed a high priority on the value of 'cleaniness' also tended to form negative attitudes and act accordingly towards protesters because they tended to see protesters as seeing a different kind of value but quite simply they didn't think the protesters as the cleanest people in the world, intellectually or physically.

The final point that we should make about values is that our values are very much involved with our self images and to a very large extent, our values are formed and are used by us to enhance or to project our self images.

To go back to our anti-draft protesting friend, the priority that he places on the values of individualism, freedom and independence may reflect his self image as a free spirited 'go-it-alone' independent type of person; if that is the way he views himself, then his values are going to reflect that accordingly. We also know as we study this value-behaviour relationship, that any value we hold that contradicts our self

images or our self conceptions is likely to undergo some sort of change in terms of the priority we assign to it.

Another important point is that when we talk about changing values, we need to keep in mind that what we are not talking about really is changing values but changing peoples' value priorities, getting them to reassign importance and committments to the values they hold. This you see, is what changing values is all about.

Traditionally, we have been concerned with human behaviour when we talk about changing behaviour. We have been concerned with assaulting those attitudes and their behaviours e.g. If you go out and protest and I don't like that, I tell you that your behaviour is wrong and I try to show you why its wrong and get you to change it; or I may look at an attitude that you hold related to that behaviour and I try to show you why that attitude is wrong. I made the observation earlier in my remarks that that is not where it is at; if we would truly like to alter peoples' behaviour, the way we would like to see them evolve and change them, we need to focus our attention on their value priorities and work with those. I would like to recommend we need to pay more attention to the future, that we begin to look or fasten peoples' value priorities onto behaviours. e.g. A person may have priority values that we are not aware of and the way we might be able to best change his behaviour is to attach that behaviour that we want to some value priority which he holds. For example, let us go back to student anti-draft protest. We would not really think of political conservatives in the United States as favouring draft protesters nor would we generally label them as people who would oppose draft registration; but if we think about this, we need to realize

that one of the high priority values to an American political conservative is the priority he attaches to freedom. That is, the same high priority value that student protesters hold.

I also pointed out that the anti-draft protesters place a high priority on independence and individualism, I can not think of any more two high priority values you see in the American political conservative then individualism and independence; so I am going to make two main points here: 1) If I want to try and persuade an American political conservative that he ought to be opposed to the draft like the student protester is, the way I am going to deal with him is to show him how the draft offends or violates or is in consistent with some of the values that he too holds in high priority rather then assaulting his behaviour or rather then assaulting his attitude and showing him why he is wrong. I am going to take value priorities he has which I too can accept and say, "look, if you consider this draft issue from this point of view then you are going to have to oppose it as well."

What I am saying is that as we are moving into the future, we need to stop assaulting peoples' attitudes and behaviours that we disagree with and we need to start discovering some of the value priorities they may share and hold that we can also share and hold and accept and then the recommended behaviours that we would like them to adopt. I think that it is a lot better for mankind if we start changing our behaviours through rediscovering of value perspectives then it is for mankind to keep opposing each other on the basis of differing attitudes and behaviours. Final observation, the more we think about value priorities and how we might affect behaviour through attaching recommended changes to peoples' values,

the more we begin to realize how much they have in common.
You may not have thought about it before, but I just gave you some fundamental commonalities between the American political conservative and the student anti-draft protesters; and it is my firm belief that in any call for the future we begin to explore our differences and resolve them by beginning to look for the commonalities which exist among our values because basically the commonalities are there. We have just been ignoring them for too long and by exploring the commonalities which exist in our value priorities, we can then begin to alter human behaviour not by assaulting it and attacking it but because it is a reflection and manifestation of common core values which we can all accept and share.

PROFESSOR HARRY WAGSCHAL

What I would like to do today is to outline certain 'dimensions' of a new pedagogical approach to teaching the 'liberal arts' which you can begin to apply in your classroom immediately.

Basically, I would like to suggest that we are now at a time in history where we really need to find a liberal arts tradition; now that is a tall order which needs a lot of discussion. We probably need an entire seminar on what the liberal arts tradition really is or could be.

I think a 'new liberal arts' should include works by thinkers such as Victor Ferkiss, William I. Thompson, Michael Rossman, Abraham Maslow and Marshall McCluhan; these people are rewriting history and I think that it is imperative for us as teachers to bring the ideas of these writers to the classroom and to make them intelligible to our students.

We are living in a time of changing values that is true. What 'changing values' really means is that we are living in a time of great confusion. I believe that the confusion that is surrounding us on all sides is a tremendous tool for us as teachers to motivate students to higher levels of value development. So for the first dimension, I am calling for redefinition of the liberal arts tradition and I am suggesting that within that tradition, we need to bring in many more writers who are writing in a contempory vein. I am not throwing out Plato or Aristotle but I am suggesting that we need to bring in many of the 'futurist' thinkers and communication theorists and people of that type. I am also suggesting that we need a totally new kind of pedagogy which is based on dialogue and which is based on human concerns as Bob Beagle pointed out so correctly. We all have within us the same values. According to research done by

Rokeach there are eighteen values which are universal to all human beings and I think it is imperative that we know what these value systems are within and use them in our classrooms. So I am suggesting therefore that we need a whole new pedagogy based on value clarification and what I call 'values reconstruction'.

I think that another dimension of 'value shift' and 'value change' which is extremely significant for us at this time in history is a masterful knowledge of how student values shift when they are exposed to different kinds of subject material. I do not think we have enough empirical and scientific knowledge to make assumptions about how curriculum affects student behaviour. That is an area where I think each of us as a teacher or someone involved with students must create tools to measure the kinds of changes which are taking place within the student, inside the classroom and outside of the classroom. Then I think that this leads to the fact that we need a whole series of educational objectives. I would like to explain what these objectives are:

In thinking through this topic, I have come to the conclusion that the new educational objectives should include: cultural literacy and criticism. In other words, students must become conscious of how their culture has affected their self-esteem, their self image, and their actions and behaviours. How has culture affected the self? I think that is one of the things we must do. Also we must be aware of social criticism and make students aware of how social criticism can affect shifts in their own behaviour. I think that that is another area we should look at. So the first educational objective for a new pedagogy is cultural literacy and criticism. I think another objective for the new pedagogy is that we must

think in terms of holistic thinking. Now what is holistic thinking? Again, the concept is too broad, too general to abstract to discuss here. We probably need another seminar for holistic thinking, but I am suggesting that we must link up disciplines so that students understand the relationships between different subject materials and teachers are educated in all subjects in such a way that intricacies and relationships between the various areas are obvious. Now, how this is going to be done is obviously going to be very tricky and needs a great deal of discussion and certainly I hope that members of the audience will give us ideas about how we can do it. I am not certain yet how we can educate teachers for holistic thinking because not all teachers think in an holistic manner. (I do not even know if I myself think holistically).

Another objective for the new pedagogy is human communication and interdependence. I think one of the objectives we must stress is that one of the functions of education is communication between selves, with teachers bringing students to a closer awareness of how they are alike one another and at the same time linking that up with the interdependence of the world as it exists; making them aware that the interdependence of nations is the major objective of teaching in a holistic manner. Finally another objective would be value development. At all stages of our thinking, I think we should be conscious of how values are being shifted; how they are being changed, how what we do in the classroom is affecting the students' behaviour inside the classroom, outside the classroom and his own personal decision making and what have you.

Now that I have given you sort of a theoretical sketch, I would like to have some time to speak in terms of how this can be done. I do not want

to leave this thing as a huge general abstraction. How can we go about doing this? What I would suggest is that we take a look at various 'dimensions' which we would include within our course structure, where I think that any course structure which tries to deal in an honest fashion with values education should include the following:

The whole concept about what is meant by 'values' and 'meaning' in a student's life. I think teachers and students, who do read, should include Milton Rokeach, Theodore Roszak and William Pinar, University of Rochester, who has done marvellous work in this kind of area, Laurence Kohlberg as well as Piaget. I think that another dimension of a new pedagogy is to have in it a feeling of an'everyday' life dimension or 'confluent' dimension. (I think that is the word used in California). A confluent dimension, includes feelings and sense perceptions and intuitions and what Bob Samples in a very good article in Phi Delta Kappan calls 'Right-Brain Thinking'.

Again, and this is as I said before but I am going to say it again, I think each liberal arts course, social science and humanistic course must include a future dimension. I think we must see the student as an 'emergent' self moving towards something larger than himself, something bigger than his own experience and I think to achieve that we need to throw in many 'futurist' ideas that are being brought forth at this global conference on the future, especially the concept of 'alternatives'. I think it is important that we make students aware of alternatives not in a propagandistic way so that students are forced to live in communes or students are forced to become what their teacher is, but to make students aware that alternatives do exist within the institutional structures which they inhabit.

Another area which should be included within any new pedagogy which would attempt to involve a new kind of liberal arts, would be an 'action' dimension. We should ask students to form questions about 'what can I do with this material?' 'How can I act now that I know alternatives exist?' What do I do now that I know my values have been formed by my parental influences and by the social influences surrounding me? How do I act on that? I think one of the best ways we can use action dimension in pedagogical theory and practice is to use a journal. Now again I have given seminars in using journals at various conferences and I do not have the time to do that but I have an article which I have up here called 'Involving The Student's Self in the Humanities & Social Sciences' which goes into quite some detail on how you can apply the journal so that the student becomes aware of his own values and how his values are reflected in his own behaviour.[2]

I was very fortunate in attending some courses that Ira Progoff gave in New York City. At Dialogue house, Progoff uses a daily journal which I have used for myself and I find it very very helpful as a psyco-analytical tool which can be used very successfully in a classroom. Another dimension which I think is important and linked to action is that we should link into our courses a social-communal dimension. We should make students aware that what happens in the classroom does not end in the classroom. It only begins in the classroom. There are thousands of organizations, willing hoping, aspiring to have students belong to them. I have had my students

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2. See Canadian History & Social Science Teacher, Spring 1939.

write to futurist organizations or join the futurist organizations and have seen tremendous response to this because they feel that what they have learnt is not only for a grade or not only for a mark or accreditation but for some social purpose. I think this would eliminate the kind of alienation the students feel as they go through the morass of courses, credits and programs that we throw at them in a thing called institutionalized education today.

Also, I am not going to neglect in terms of academic dimension what I call the 'research-academic' dimension. I think that literacy is extremely important. Reading and writing is very important, not withstanding the influence of television and the emergence of visual education. I think we need to find tools to educate students in academic ways but I think the journal used in a correct manner can be very very good. I had some students who had written never more than three or four pages, write a hundred and fifty pages after three months of a course when they write about things which are relative to themselves and their values and deepest concerns. And finally, I believe that all courses should include evaluation and a feedback dimension at all stages of the course. Not with the view of establishing who is 'smarter' or who is not as smart or who is going to university or who is going to be a doctor or what have you, but measuring the affective and attitudinal changes that have resulted from the course content. I think that this evaluation should take place probably every couple of weeks and at the end of the course and teachers should be able to write up the kind of experiences they have had with their students and the kind of changes that have taken place. We should probably even have longitudinal studies on how these changes have affected students in five

years, in ten years, and in fifteen years. Hopefully with these short words I have tried to answer the question, how can we use changing values within the classroom to enhance student's learning and creativity.

Thank-you very much.

QUESTIONS AND ANSWERS

QUESTION

In what ways have practitioners of persuasion and propaganda for example: advertisers, public relations people, political persuaders, religious leaders, etc. how have they related their efforts to human values and in this regard, what do you see or recommend for the future?

ANSWER-(Mr. Beagle)

If you recall, one of my observations was that human values are a reflection of our self images and our self perceptions and I think that we see in the practitioners of persuasion and propaganda and so forth, and I am thinking in terms of advertising whether it be communication, advertising or political advertising in higher education. Now we have got into the business of advertising in marketing ourselves. Traditionally, I think that the practitioners of persuasion have appealed to the negative sides of peoples' self images and values. I think that what flashes through my mind is an advertisement that I heard on the radio numerous times for 'Time' Magazine. Studies and values for instance tell us that social recognition is a commonly held value and I think that this 'Time' Magazine advertisement which is trying to persuade people to subscribe to 'Time' and read it because if you do not, when you go to a party you are not going to be able to discuss political, economic and educational affairs and therefore you are going to be out of it and therefore to put it bluntly, you are not going to get any social recognition. That I think rather makes the point rather than advertising appealing to the more positive aspects of our values of self images. For instance, we could try and persuade people to read 'Time' Magazine because it could cultivate their intellectual growth. Now

'intellectualism' is another value which we all hold, but study after study confirms the fact that it is a value that is given a pretty low priority right across the board so obviously. Instead of advertising something to be read because it would stimulate intellectual growth which would be a positive kind of thing, we advertise the reading of a new magazine on the basis of a fear, fear the lack of social recognition. Now that leads me to another observation that I would like to make and that is one of my objections to the way we use communication in modern society is that we play to or appeal to predominant values rather than try to re-order value priorities. Now we all speak from our own personal bias, but I think 'intellectualism' is something that ought to be given a higher priority. 'Time' Magazine is not interested in trying to persuade us that we ought to be more interested in intellectual things. They would rather sell copies on the basis of appealing to our social rejection. If we all think about this, we would all realize that advertising whether it be American, Canadian, or any where in the world, appeals to set values such as an 'exciting life' or a 'comfortable life' or 'pleasure'. Those are all values that we hold that across the board which get pretty high priority. I am not going to get explicit with examples but I will say that advertising would rather appeal on the priority that we place on an 'exciting life' than they would to try and persuade us that 'mature love' ought to be given a higher priority than it receives.

So, one of my objections is and I think this answers your question, is that rather than trying to examine our value system and re-order our priorities in a more humane and creative way, advertising appeals to what is the predominant value priority at the time and those are not necessarily the

predominant values. I think that most of us in this conference would like to see the predominant ones.

QUESTION

Please expand on how the values of our college youth are individually changing?

ANSWER (Prof. Wagschal)

I spent the entire week reading literature on value changes among college students including Jacob's famous study of 1957 'Changing Values in College' and T. Newcomb's book published in '74' or so about how colleges affect students. It is very difficult in a pluralistic society where you deal with diverse students. Students are of all different nationalities, intellectual backgrounds, social backgrounds, etc., etc. It is very very difficult to make specific statements about how values are changing but I can try by giving you one example of how students' values are changing.

I once had a student who came to my class, the course was called 'In Search of Value' (which I spoke about originally) who hardly said a word for the entire three months of the term. I do not force my students to speak. It is a dialogue, if they do not want to speak, they do not have to. I do not believe that just because students are speaking, they are learning. It does not work that simplistically. At the end of three months whenever she looked at me, I began to feel I was a figure of tremendous hatred and she was going to quit the course at any time. She just looked at me very sullenly. At the end of the course she had told me she had kept the log (because one of the requirements for passing the course or to get out of

the course is to hand in a log of everyday life experiences and how values have been effected by the material that we had studied). At the end of the course she had told me very clearly that she would not hand in her log under any conditions; that she would not hand in her log whether she would receive a credit or not. She would not hand in her log. I have never come across this before and I do not know whether I should tell you what I did. What should I have done? Should I have failed her? What she told me was that the transformation of herself in terms of the three months was so great and so powerful and so private that she could not share with me under any circumstances reveal the contents of her journal even if it meant failing the course. So being the veteran teacher of sixteen years service I had to become not authoritarian but I still had to play my game and make certain that my department did not realize that I was not letting her get away with 'murder', as they call it. I said, "Well show me the log anyway to see that you have done it". "Show it to me" - Wagschal had to see it the object. He could not intuitively realize that the student was psychologically unable to hand it in. As you can see, I was trained in the social sciences very severly at McGill and I had to see it. She said "O.K. you can see it but you can not read it" and she brought me close to three hundred pages and she said "you can not read it" and I said "O.K." and I passed her. I think that is all I will say about changing values in college. I will leave that as an extreme example of how values can be changed and are changing in college but I will not make a statement about how and where they are changing that would be too simplistic and too unscientific to do at an international conference, but I certainly think there is room for talking about that later on in our conference.

AUDIENCE QUESTIONS

Mr. Beagle or Mr. Wagschal, I wonder whether it should be in your view up to each individual professor to try to re-orient his students' values and the way he the professor thinks they should be oriented or should there be collegial effort to establish those value relationships? I am not clear on whose job is what.

ANSWER (Prof. Wagschal)

I think that it is the responsibility of the individual teacher to make a committment to what his value system is as I said before, to give a course in values. It is imperative that the teacher himself is aware of what his own value system is. It is very similar to the psychoanalytical process whereby the psychoanalyst is aware of his unconscious needs and desires and only then can he help the patient reach certain conclusions about his own destiny. So I think it is up to the individual teacher or professor to orient his course that he reflects the value he thinks are significant; but I do not think it is a good idea for a teacher to become a propagandist. I think there is a huge distinction between a teacher and a propagandist or revolutionary in the classroom. I think that that is over-simplifying what value education is all about. I think we should make students aware of alternatives, we should make them aware of their own value system, we should help try clarify these value systems for them. Make them aware of differences between their own values and their colleague's values. One of the best ways to do that is to give out a Rokeach value survey to a group of students to have them fill it out in order of priority and then to have them discuss why they chose one value over the other. You will have

the most incredible discussions you have ever heard. You will have students saying the most important thing to me is having an 'exciting life'. Another one will say the most important thing is 'compassion' and they will argue about it. I have taped some of these discussions and have a lot of material and have written about this. Certainly, I think it is imperative we start off with teachers. To get faculty involved in this on a collegial basis is going to be very difficult. In this stage of my life, I have not been fortunate enough in meeting a sufficient number of individuals who can work with values in a way which is not propagandistic or a personal ego trip and I think it is going to take a long time in the history of teacher education to do that. I am still working at it myself to perfect the techniques and read the materials so that I can do this. But I think it has to start off with the individual teacher. But it will obviously become one day a collegial effort.

ANSWER (Mr. Beagle)

Well, I basically agree with every thing Harry said. One of the reasons why I think it should take place in the classroom is because I think it is important we not only get in this case students to examine their value system. I think it is important that they begin to realize the relationship between the values that they say they give priority to and their actual behaviours. For example, the student who gives a high priority and the value broadmindedness, but then again, in many of his day to day behaviours, acts in a manner that is very inconsistent to that. Now what we have certainly found through experimental studies is that from a standpoint of communications, if you want to alter that behaviour is to get that person to see how his behaviour is inconsistent with the value and through seeing that inconsistency, he is then likely to change the behaviour and bring it into line. We found out that that is one of the best ways we have through human communication. To get people to change their values, is to get them to realize because contrary to what we might think people are not usually aware of the inconsistencies which exist between their behaviours and what they think are their important values. I am always amazed too with faculty members because college professors love to taunt how broadminded they are. If you gave a college professor a Milton Rokeach value scale, broadmindedness would always rank near the top. And yet I am always appalled when I see college professors on any campus being in the forefront of wanting to deny some speaker the opportunity to come to the campus because they disagree with his point of view. I think that they are not aware in many instances how inconsistent that behavioural action of theirs is. Broadmindedness is a value that I think we ought to be giving high priority to and behave

accordingly. So that I think that we should not only use the classroom to get students to examine their value systems and the relationship that values hold to their behaviour but I would say that we should also get faculty members to be examining the same thing. What I am saying is that it is a matter of getting people to examine their value systems and understanding what those systems are and what their value priorities are and then to get them to see the relationship between their stated values and their actual behaviour. I think the classroom is the best place to start with that.

ANSWER (Mr. Beagle)

I think we are basically in agreement. I would see perhaps one slight difference in perspective. I know Harry made the observation earlier and I know he has made it to me in private conversations, is concerned about using propaganda to change the values. I guess maybe the audience would assume since I am a student of persuasion and propaganda that would indicate that I am in favour of using persuasion and propaganda and I am. I think it is a very realistic approach. I think you know, we live in a world of persuasion and propaganda. We can not deny that, I think we have to accept that reality and then try to work within those confines. And what I am concerned with from the professional standpoint is how we can use persuasion and propaganda to change peoples' value. I see nothing wrong with that. Other people are using persuasion and propaganda to alter values and behaviour and I think we need to refine that process and of course what I would argue is that we need to use that process so that we

can accomplish the kinds of value changes and value priorities that people, like us here today, would like to see.

I do not see that as being incompatible with what Harry is talking about because I also agree with the classroom approach. As a matter of fact both Harry and I are both aware of that. Milton Rokeach says:

> "That one of the best ways to change peoples' values is to give them cognitive pieces of information and that comes through the communication process."